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SCS #1311

Thomas F. Torrance.

1-6-18.

SCS #1311



A  
S E R M O N  
Preacht at  
HOLY-ROOD-HOUSE,

30. January, 168<sup>1.</sup><sub>2.</sub>

BEFORE HER HIGHNESS THE LADY

A N N E.

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By *THO. CARTWRIGHT*, D.D. *Deane of Ripon, and*  
*Chaplain in Ordinary to His Majesty.*

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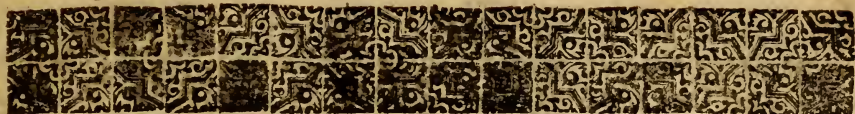
CHARTER

OF

SHIPS



NORTHESK



TO HER HIGHNESSE THE LADY

A N N E.

MADAM,



*Having had the honour, to be Serviceable to your devotions, by Preaching in your Royal Chapel, on the Anniversary Remembrance of your Royal Grandfather, of Blessed Memory; and received your gracious approbation of my Sermon then, and your Commands since to publish it; for the benefit of them who could not croud in to heare it; it would be a Protestation against that Obedience which I press'd upon others as their duty, if I should not readily give up it, and my self, in all humility, to your Service.*

*As many as shall think fit to peruse it, will here find recommended two of the Greatest examples of zeale and Piety, of patience and constancy, The first Christian Martyr S. Stephen, and the first Christian Prince, who ever sealed his Religion with his Bloud: concerning whom, I hope, I have said enough, to convince the Reader, that Death and the Grave have no power over his immortal name, that the sharpest Sword of his most malicious enemies cannot wound it, nor the venome of adders poyson it. His Body lyes buried in a peaceable obscurity, but His Fame is immortal like his Soule, and his righteousness shall be had in everlasting remembrance; and that his Enemies are now as ridiculous and vile, as they would have rendred the Christian Religion. God hath shewed them to the World, to be the very Persons they were, and the subtle artifices of their wicked contrivances, upon which they wrote his*

To her Highnesse the Lady A N N E.

Name, *to be the Suggestions of their Father the Devill; he hath rescued his, and the Kings Glory, out of their hands: nor shall they be able again to invest Impiety and injustice with the Titles of his Providence and Spirit. I hope, we shall never live to see the Defender of the Faith any more destroyed for conscience sake; as we did that Glorious Martyr, of whom the World was not worthy. His Bloud does still run in your Royal veines: and you have prov'd your self to have such an eminent share of his Piety hitherto, that we have no reason to question, but you will continue a Glorious Pattern of the same to your lives end, and remain constant in that truly Catholique Religion, for which he dyed; for your adherence to which, your Fame is already so deservedly great in these Kingdomes; in which faith, that you may steadfastly continue, until your Graces be Crown'd with Eternal Glory, you have the daily Prayers of,*

M A D A M,

Your most obedient

and dutiful Servant,

Tho. Cartwright.

A S E R-





A

# S E R M O N

Preacht at

HOLY-ROOD-HOUSE,

30. January, 1682.

By *THO. CARTWRIGHT*, D. D. *Deane of Ripon,*  
*and Chaplain in Ordinary to His Majesty.*

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7. *Acts*, *Verse* 60.

And he kneeled down, and cryed with a loud voyce, Lord,  
lay not this sin to their charge, and when *he had*  
*said* this, he fell asleepe.

---



F when *Anthony* brought *Cæsars* *bloudy*  
*Robe* into the Market-place, the people  
were observed by the *Orator* to be in a  
tumult, and so passionately affected, *ut*  
*non occisus esse Cæsar, sed tunc maxime*  
*occidi videretur*, that they looked not  
upon his murder, as a thing already done  
and pass'd, but as if he were now bleeding  
under the parricid's hands; then sure, if

B

we

we are not that *Durum genus* which *Ovid* fancyes, nor those *Children* which were rais'd up to *Abraham of Stones*; it will not be possible for *me* to mention without horror, nor yet for *you* to remember without astonishment, that execrable thing which was as on this day done among us. That, which we are now met to commemorate, is the greatest *victim* which was ever sacrificed to divine Vengeance, since Christ himself, in so ignoble a way: for the *most Glorious Sun* that ever Shon in the Firmament of the Brittish Throne, was this day *turn'd to bloud*; the mortality of our most Gracious, Sovereign Lord, C H A R L E S the First, Crown'd with Martyrdome; the relation whereof (if I could suppose it were not still fresh in your memories) though but *weakly performd*, would certainly be a very *forcible argument*, to engage you to that humiliation, which is justly to be expected from you; But, alas, I may easily be confident, that you have *all* sadly felt the incomparable *smart* of that *fatal blow*, it being the heaviest stroake that ever did light upon a distracted Kingdome, and of such pernicious consequences, that the Children that are yet unborn, may have abundant reason to curse those unparralleld villaines that gave it.

The *Noble Army of Martyrs* is the supreme of all *Orders* in the Church, both Militant and Triumphant; and he who was lately *Ours* is now a *Prince of them*, whose *passion* we are now met on this *fatall day* to celebrate, as that which deserves: to have the greatest price set upon it, next to that of our saviour, for as no vollyes of persecutions (though discharg'd so thick as God knowes they were against him) could drive him from the *maintenance* of his *subjects rights* and liberties; so was he a *Defender of the true Catholique and Apostolicke Faith* indeed, for he went with it to the *Scaffold* and took *his death* upon it, and I perswade my self; I am now speaking to those, some of whose *pensive Soules* have not yet left off their *Close mourning* for it.

He *humbled himself to death*, even to the death upon the Block, for the joy that was set before him he endured the bloody stroak of the Axe and *despised the shame*, in the hope and comfort of a *blessed resurrection* he layd down his head and *died in the Lord* and for him, the Royal Martyr followed the *Captain of our Salvation*, that he might be *made perfect through sufferings*; and as Christ, though he could, with

14. Rev.

13.

2. Heb. 10.



with lesse then a word, have dispatched his *Offenders* quick into Hell, yet never so much as *open'd his mouth*, save only to *pray that they might be forgiven*, and that the extreme act of their malice might be the only meanes of their Salvation: so, though the King had a Spirit not to be *outbrav'd* with the Terror of an Execution, yet did not *their crueltie*, exceed the measures of *his charity*, who *call'd for no fire from Heaven*, but that of *Divine love*, to burn up his unnatural subjects hatred and animosities to each other; this great and *Christian Antidote* he had against *their malice*, and what a *Royal revenge* his charity gave him upon and victory over his enemies, let some of his last words convince you.

„ I blesse God, I pray not so much that this bitter cup of a violent death may passe from me, as that, that of his wrath may passe from „ all those, whose hands by deserting me are sprinkled, or by acting and „ consenting to my death are imbrued in my blood.

Whilst therefore I am to discourse, of these *last words* of the *first Christian Martyr S. Stephen*, who was one of the 70 Disciples, chosen by Christ to be a *coadjutor* to his Apostles, in the work of the Ministry, a person every way qualified with Zeale and Piety for the service of the Church, whose *Crowne* of Glory is platted in his name; I am sure, I shall not be to seek for a *Parallel*.

His case was this, his enraged Enemies not only *sought* his blood, but with an impatient and misguided Zeale they *shed* it, and yet he not only pardon'd them himself, but with *bended knees and a loud voyce* (arguing *the intention of his Spirit*) he prayes to God to pardon them; which speaks him *full of faith and the Holy Ghost*: our Saviour did the same before him, our Sovereign of blessed memory, since him. *And he kneeld down, and cryed with a loud voyce, Lord lay not this sin to their charge, and when he had said this, he fell asleep.*

I have a *large field*, to lead you over, and that an *Aceldama* a *field of blood*, a *Tragical theme* to discourse of; in which I shall make no longer stay, then only to shew you these following particulars, reducible to 3 general heads, the *Preface*, the *Prayer* and the *Date* of it.

In the *Preface* there are 3 things observable.

I. *The Petitioner*, to whom the pronoun *He* refers us, *S. Stephen*, whose *honour*, I have not now leisure to *blazon*, nor yet to make that



*just report*, which another time might challenge me to doe of him, who *first pass'd through the red Sea of Martyrdom*, and suffered for our Saviour 3 years after him; the most *glorious performance*, of which a creature is capable, and the most *advantageous* too: for if he who gives a *Cup of cold water shall not lose his reward*, no doubt but he shall find it who gives a *draught of warm blood*, and that his *heart-blood* too; and therefore the Primitive Martyrs counted it as their highest preferment.

Vf. 59. 2. *The Humility of his posture*; when he prayd for himself he stood, but as if his *Enemies Soules* were dearer to him then his own, our humble supplicant falls on his knees for them: and he kneeld down.

3. *The fervency of his Spirit* argued from his hearty and zealous outcry. His voyce was not so low before for himself, but that 'tis now as high for them; he had need cry aloud indeed who intercedes for the pardon of such a crying sin as theirs: for he who bottles up his *Servants teares*, will undoubtedly make an account of their blood, the tongue whereof is alwayes hoarse. *Abels cryes still*, (so I fear does the Kings) nor will *S. Stephens* easily be silenc'd at his greatest instance: and therefore when he kneeld and pray'd for his murderers, it was, said the Text, with a loud voyce.

2. In the Prayer we must also observe 3 things.

1. *Subiectum cui*, the party to whom it is directed, to him who had so lately suffered for and before him, to his and our Lord, the Lord Jesus.

2. *Subiectum de quo*; the persons for whom he intercedes, when he could scarce gain time to think of his freinds, he is praying for his *Enemies*. *Lyrannus* saith, that in some copyes 'tis added, *for they know not what they doe*; but for the most part they were mov'd (like the Kings Enemies) more by passion then ignorance, and even that ignorance of many was *pravæ dispositionis*, caused by a preceeding malice: for they were cutt to the heart, they gnash'd on him with their teeth and they stop'd their ears (and so they also did to the gracious Messages of the martyrd King) and ran upon him with one accord and ston'd him; and yet he knew not how to be angry with them, for taking away his *Temporal*, because they hastned his *Eternal happines*. Eternal life was the *Crown* of such a suffering, but *Eternal death* the wages of such a sin; which that it might not be the portion of their cup

to drinke he prayes; nor was his prayer lost: for *Saul* who was a principal person in it, had not *this sin* layd to his charge as himself witnesseth, but was gaind to the Church by *S Stephens* prayer, sayes *S. Augustin*, *Si Stephanus non sic orasset, Ecclesia Paulum non haberet*; So many, no doubt, were to their *Loyalty* by those of our *Martyr'd Sovereign*. <sup>1 Tim. 1. 13.</sup>  
<sup>Aug. Serm. 1. de S. Steph.</sup>

3. *Subiectum circa quod*, the subject matter of his request, or that which he craves in their behalf is Pardon. *Lay not this sin to their charge*. He does not pray to God, not to *repute it a sin*, it were impossible for the *just Judge* to Justifie such an *unjust action*, but that he *would not impute it to them*. God is not like men, apt to *forget sins*, as soon as they are committed, *he beholdeth mischeife and wrong*, and he *writes bitter things against them*, nor will he quickly *blott them out of the Book of his remembrance*. And though he doe not alwayes *let loose his Thunder* to strike those *men of bloud*, to whom his severest Vengeance is due; yet we know not upon what *Strapado* their soules are sometimes tost, in what a continual Allarum that *fury* keeps their Consciences, and what an Hell, they have within them; nor will God, who now *walkes upon the face of the waters*, that his *footsteps are not seen*, suffer this his forbearance to passe for a payment, for when he *makes inquisition for bloud*, he will remember it. *S. Stephen* <sup>10. Ps. 14.</sup>  
<sup>15. Job 26.</sup>  
<sup>9. Ps. 12.</sup> knew, that whilst his Enemies continued in their wickednes without repentance, it would be in vaine to dream of any device to tye the hand of an Almighty Vengeance from seizing on them. *Christ* hath not born the sins of the impenitent; they themselves must: he therefore prayes for their faith and repentance, that so they may be restored to Gods favour, who were under his wrath, that the *handwriting* which was issued out against them might *be canceled*, and that God in *Christ* would in mercy reconcile them to himself; this in *Heaven* is call'd a *not imputing of sin*, and in the *Soules of sinfull men*, 't is a reconciliation of their *Rebellious natures* to truth and goodnesse.

3. Lastly we are to observe the *Date and timing of his Petition*. 't Was in the extremity of his passion, for *when he had said this, he fell asleep*, *Obdormiuit in Domino* - - *hominem exiit*, he willingly puts off the flesh, as a weary man does his clothes and composes himself to rest. The *hard stones* are a *soft pillow* to his innocent head.

C

Death



Death is but the *bodies bed Chamber* in which it sleepest, till the soule return to awaken it at the Resurrection.

These & more incidental circumstances are full of such variety with which I might pardonably entertain you at any time but this; to wear, out any part whereof, in such unnecessary *diversions*, as might call me off from this *melancholy solemnity*, would, I am sure, be too grosse an abuse of *your patience*, and of this *solemn day of Humiliation*; in which if I shall chance to give you *Epimetronti* some thing more than the measure of an *ordinary Sermon* upon such an *Extraordinary Theme and time*: at least, when your *patience* gives me over, *endure* the rest as an *easy penance* for the *heavy sin* of the day.

And I hope you will not think that I shake hands with my Text, whilst I take this *just occasion* of showing you, how well it does accord with *the time*, comparing the *Eternal staine* of this day, with the *sin* of that, and the *guilt of the Regicides*, with that of the *Jewes*: by which we may be the better convinced, that, as the *King himself* of his *Princely Pitty* to us did, so had *we* need to cry aloud for our pardon, humbling our selves, and renouncing that abhorred murder, of Gods *Anoynted Servant*, and our *lawfull Sovereign*; least when he come to make *inquisition for blood*, his innocent Royal blood be still justly required of us and our posterities.

Now though the *Charitable Martyr* hid his Enemies sin, in such a *terminus diminuens*, as the close phrase of *this sin*; yet, the *faithfull Minister* may not: 'tis for him, to *search* it, that, he may see, whither it be not like that of *Cain*, greater than could be forgiven.

The *sin* therefore, though but exprest'd in two words, must be explained in many more, 'tis a *comprehensive villany*, its name is *Legion*; never any sin had so great a trayne of Hell as this; it is like a mathematicke line divisible in *semper divisibilia*; I shall but reckon up its aggravations, as the *unjust Steward* did his *Masters debts*, of a *thousand, set down but fifty*: and yet I expect to tire my self and you too before I leave it.

Gentle language does but *water sin*, and make it grow again; and he who *treates it civilly*, is guilty of its *increase*: which I would be loath to be of *rebellion*; and yet should we strain courtesy with this, the most *plausibile terme* we could give it, would be *Murder*; a sin which like an armed Gyant, will first or last set upon its authors,  
and



and rend them with inward torments. And 'tis therefore above all other sins, *so hedg'd about with thornes*, even in *this life*, 'tis ten to one but *Vengeance* meets it. 'tis *scelus infandum* a wickednes too great for any expression.

The *Act* it self is *abominable*: but the *Object* makes it *execrable*; a sin out of measure sinfull; such a stupenduous villany it was, as our posterity will hardly find faith enough to beleve. 'tis the Murder, not of a *private man*, but of a King, the best of men. And if *Alexanders* killing of *Calisthenes*, was in *Senecas* Judgment *crimen aeternum*, what shall so damnable a paracide this regicide be in ours? if ever any corps deserved to swim in teares, 'twas *his*. And if ever any villany did match that of the Jewes, in the crucifying of Our *Saviour*, 'twas theirs, in the beheading of Our *most gracious Sovereign*: for he was not such a *Pharoah* to us, as to change a Kingdom of free men, into an *house of bondage*. He neither *enslaved* us in our *persons*, *labours*, *possessions* nor *understandings*; (& 'tis a great truth, which may be said without danger of flattery, that *His Son* walke's after him) nay so much greater was His care for us than *himself*, that how much soever our *encroaching fingers* Itch'd to be tampring with *his Prerogative*; (as they still doe with *His Sons*) he tooke care, *we* should be abridged *no liberty of the Subjecte*, unless it were a *licence of destroying our selves*: (of which we in *this age* seem as fond, as in *the last*,) and so far was He from invading our rights, that none was ever so forward to *part with his own*, (in which, I pray God, *His Son*, Our *gracious Sovereign* walke not too much after him) diminishing it in *so many particulars*, as left him open at last to the loosing of all the rest.

Witnesse the *Petition of Right*, passed by him, in June, 1628. An *Act of such Royal grace*, as might easily have put us into an extasy of admiration! In so much as that when he *passed that Bill*, he almost dealt with his People, as *Trajan* did with his *Prætorian præfect*, put his Sword into *their* hands, and bid them use it *for him*, if he ruled well, if not, *against him*; he acted rather like a *Steward* for his people, then a *Lord over them*; and so would *his Son* do too, if we would let him.

Had he *without any tryal of Law*, made *his pleasure* pass for *Sentence*, and lop'd of these *rebellious Members*, & the rest of the *Senators heads* as *Tarquin* did *Poppyes*. Had he made them *feele* such times as

*Tacitus* describes, where *no man durst be vertuous* least he should be thought to out-brave *his Prince*; and yet to complain of their hard usage had been Capital. and had *his Subjects* like *Naboth* been stoned for their *Vineyards*, they might have used the *Churches armes*, Prayers and Tears, not *Swords or Guns*, as they did against him: „ but God „ *Knows*, so far was he from bearing justly the vast load and guilt of „ all that blood which had been shed in our unhappy wars, which some „ men would needs charge upon him, to ease their own sowles; that he „ was ever more affrayed, to take away any mans life unjustly, then „ to lose his own. He resisted our enemies to the blood, and chose to lose *His own Head*, rather then one haire should fall from ours: So that next to God and his good Angels, we were most beholding to him for our safety. *Rerum prima Salus et una Cæsar*. He was indeed the *Tutelar Angel* of his 3 Kingdoms, whom when God called to himself; he quickly sent a *destroying Angel* among us.

And yet such was the *touchinesse* of those times (and it more then begins to be the same in these), „ that, though he intended, not only to „ oblige his freinds but his enemies also, being perswaded that he could „ neither grant too much, nor distrust too little; yet his matchlesse favours did rather exasperate then win them, their poysoned hearts turning all into venome.

Machiav.  
l. 3. C. 6.

The *Martyr* saw it clearly before he dyed, and *His Son* cannot choise but see it now: that, *malice is not abated by time*, nor appeased by any good turnes: and that the Prince who would be wary of *conspirators*, should be most jealous of those, to whom he has *afforded most favours*. With what monstrous ingratitude was his indulgence repayed? whilst it forced him „ to observe, that his letting some men go up to „ the pinnacle of the Temple, was a temptation to them, to cast him down „ headlong; and that others hydropicke insatiableness, learned to „ thirst the more, by how much the more they drank: in so much that the „ fountain of his Royal bounty could not satisfie them. An Epidemical disease it is, which rages as much among the people of this age, as of the last. Nor is it any wonder, that he did not answer the unreasonable expectations of these people: for the least they expected from him, was to sacrifice his Honour, break his Oath, and to give up the Government, and with it, his *fastest friends* as a victime to the fury of his feircest Enemies, and to violate his conscience in the breach of



those Lawes, which he had sworn to maintain; which were to have made *himself second* in a fault, which the *impartial world* condemn'd in them, as the *first* and principal offenders.

Cast but an eye upon his *concessions*, and you shall quickly perceive, that never any villaines were *brib'd into murder*, at so *cheap a rate*, and with so little colour of provocation as they. (I must alwayes except their *impenitent offspring*.)

Was their *quarrel* commenc'd for the *true Protestant Religion*? so was his to the death, when he prov'd himself to have *Defender of the Faith* among his Titles, more *by desert than inheritance*. Was it for the *Priviledges of Parliament*? he thought nothing too *honourable* for them but *Majesty*, and 't is to be hop'd, they will be *taught* to be *content without that still*. Did they aime at the *liberty of the subject*? So did He: unless they meant the *licentiousness of the rable*, which open'd the flood-gates to that *impetuous torrent*, which carryed down the *Government of Church and State*, of *Sovereignty*, *prelacy* and *peerage*. Did they *stand up for the lawes of the land*? so did he, and *fell* for them too; so wil neither *they* nor *their offspring* doe. Was it for the *right administration of Justice*? where and when did they ever know it in *greater perfection* than in *his reigne*? If *peace* and *plenty* could have stop'd their mouths, Heaven had prevented their clamours against him: for in no Kings reigne were the *Commons* in greater wealth, the *Nobility* more honoured, or the *Clergy* less wrongd. And if *liberty of Conscience* was the thing they strugled for, (the common *Vouchee* of all national quarrels) when he himself wanted it, he was *most ready to give it*; and so might have said in these points to them, as *S. Paul* to the rest of the *Apostles*, *that in all these things he had labour'd more abundantly than they all*, for which, he will alwayes have his *Chaire of State* in every *Loyal breast*.

He was indeed a *Prince*, whose *supereminent Graces* were such, as became Gods deputy; of whom the world was not worthy, I am sure, not these *ingrateful Islands*: whether he were a *better King* or *Christian*, more *innocent* in his doing or *patient* in his sufferings, is not easy to determine. *Natus erat in Exemplar*, he was borne for a *President of goodnes*, his Great example was both a *Law* and a *demonstration*, and his *chaste life* a dayly Sermon against his *lustfull Enemies*. His *partes* and *piety*, his *reason* and *Religion* were be-



yond any but *his own expression*. Nor did ever *any age*, since our Saviours passion, furnish the world with so *great an example* of patience and constancy, as that which he this day set us.

But why should I prayse him to you, who are so much the more miserable in the losse of him, by how much the more you knew him? What gifts and graces were *in him*, as he *used them* so let us *ascribe them* to the King of all Glory.

We have seen, how seldome *Excellency* is in any Kind *long-lived*, and how rarely the men of this world can indure any *supereminent goodness*. It had not els been possible for the *sons of Belial*, for any, but *the Devil and his blacke Angels* to have been incensed against such a *meeke and harmlesse Prince* as this, much lesse for his *own subjects* to have *murder'd him*; for them who were *hatch'd under the covert of his wings*, to pick out his eyes, for such *Cockoes*, to devour him, from whom next under God they *received their well being*, is a prodigy. Cannot *Cæsar* be butcherd, but *Brutus* must profer the stab? cannot *Christ* be betrayd, but one of *his own Disciples* must be the chiefe contriver? cannot *S. Stephen* be stoned, but by his *Country men*? And must so *Gracious a King* become the *white object* for the *squint-eyed malice* of his own trayterous Subjects, to darte those *Spleenish arrowes* at, which they had drawn out of the *Artillery of Hell*? could there be a *greater Piacle* in nature? could there be a more execrable and horrid thing? *Transanimated Devils* was a Stranger *metempsychosis* than ever *Poets* fancyed; and yet *Maximilian* you see was litle lesse than a *Prophet*, in styling the *King of Great Brittain a Prince of Devils*, because of his subjects frequent *insurrections* against and *depositions* of their Princes. We have had the *best Kings*, and been the *worst subjects* in Christendome, to our shame be it spoken.

Who can *streach out his hand against the Lords Anoynted*, and be innocent? can his *own subjects* doe it? how came the *feete* by any authority, to *judge the head*, or *subjects* to sit upon their *Sovereign*? Does the *King hold his Crown* by indentures from his people? as much as the *Father* does his government, by a *Covenant with his Children*. 'Tis by me (sayeth God) that *Kings reigne*. Shall those that are of his making be of the *peoples marring*? shall *Children* condition with their *Parents* upon such and such usage to be *acquitted of their duty* and obe-

obedience? and must *they* expect to *exchange authority* with them? and shall *they* govern by the *wils of their sons and Servants* or by their *own*? Of what *enchanted cup* had they drunke so deep, as to *forget* themselves to be *subjects*, and that it was *for them* to doe *their duty*, and the King *his pleasure*? If they were *above him*, how was he *supreme*, and how they his *subjects*? or was his *supremacy* to be torne of by the hands of Reformation a *rag of Popery*? Or if they were his *subjects*, how came they to be his *judges*? and if *no judges*, how could they be his *Avengers*? and if *no Avengers*, why were they not *quiet*? how durst they lift up *their hands*, or indeed *open their mouths* against him? Tacitus said right, even in *Machiavels Judgment*, that men should *wish for good Princes*, but *whatsoever they are indure them*, and verily he who does otherwise (let your *Whigs* and our *Dissenters* say what they please) ruins both himself and his Country. God made him *King*, and us *subjects*, we were *wedded together* at his coronation; and so we should have continued *like Man and Wife* for better for worse: our obedience being not to depend upon his good behaviour, but upon *Gods Ordinance*; and yet notwithstanding this close tye of *Heaven*, and their manifold Obligations to him, his *own subjects*, and the *scum* of them, destroyed him.

Those who were *immanitate scelerum tuti*, Secur'd by the greatness of their crimes, were the men who made use of the *insolency of the rabble*, and the *Midwifery of tumults* to bring forth *confusion*, on Church and State. They are now taking the same methods a second time, pray God, send us better Successe. These were those *Sainted Salamanders*, who courted a *combustion* and a *scramble*: because their fortunes were as *desperate* as their *designes*; which they could not drive on without *grating* upon all the *Extremes* imaginable. It must be by an *Error of Humanity*, if we take such *ingrateful beasts* as these, for men, it being directly against the *radical principals of nature*, and no lesse than a demonstration of bestiality, for any to *destroy those* to whom they owe their *self preservation*, and to sin with so high an hand, against their *principal benefactor*.

But yet if He had not been sufficiently *securd* from their violence by the *Law of nature*, yet certainly he was by the *Laws of our Nation*; which have abundantly declared „ that neither the *Lords nor Com-*

mons, nor both together in *Parliament* (much lesse a *Stil-borne house*



„ of Commons) not the people collectively or representatively, nor any  
 „ other persons *whatsoever*, have or ought to have any coercive power  
 „ over the person of any King of our Realme: who is so far *Pater Patriæ*,  
 the Father of his Country, that a Woman may aswell get a  
 Child upon her self, as both Houses of Parliament produce any Law,  
 till the Kings consent first passe upon them. *Omnes sub eo & ipse sub*  
*nullo, nisi tantum sub Deo* sayeth *Bracton*, who was Lord-Chiefe Iu-  
 stice in K. Henry the thirds time; so that their crime was both *unna-*  
*tural* and *illegal*, even by that very Law, by which they intended  
 to hold and defend their own lives and liberties.

Nay so it likewise was, by that *Eternal Law of God*, to which most  
 of them have already, and the rest must ere long submit their soules;  
 and of this I the rather speak, because the Devil of Rebellion trans-  
 formed himself into an Angel of Reformation, and is beginning to play  
 the same Game over again. and many were so desperately seduced by that  
 grand impostor, as to shake hands with their allegiance, under pre-  
 tence of laying faster hold on Religion and Reformation; as if Christian  
 liberty did lose the reines of civil Government, and Saintship give them  
 a Priviledge against the interest of obedience: which they who under-  
 take to maintain must sharpen their Weopons, at the Philistins forge,  
 go to Rome for arguments; whose Schole-men indeavoring to thrust  
 the King below the Pope, thought it their surest way to advance the  
 People in some cases above him; these seedes of Rebellion must be  
 fetch'd from their Schoole Divinity, from whence Christianity received  
 its bane. Rebellion under pretence of Religion, is the vertical poynt  
 of Iesuitisme, the top branch of Popery, and Iack Presbyter was over  
 familiar with the whoore of Babylon when he stole that Doctrine out of  
 her bosome; 'tis indeed more like a peice of the Alcoran than of the  
 Gospel, an Article of the Turkish not of the Christian creed. Let us  
 not therefore for feare of losing our Religion, without feare or witt,  
 presently jump into Rebellion: for Christ never taught the sword of  
 the Spirit, to make way to the conscience, by cutting through the  
 flesh; nor did he ever authorize subjects to plant or water his Christian  
 doctrine (much lesse their own phanatical devises) in the bloud of their  
 Sovereign, and fellow subjects. He mentions some who tooke the  
 Kingdome of Heaven by violence, not any who by violence imposed it  
 upon others. Nay the Prophet tell's the Jewes, that in the day when  
 they



they found themselves oppressed by their King, they should cry out for redresse unto the Lord, as the only arbiter and judge of the deeds of Princes, against whom there is no rising up; and when the Jewes ask'd Christ whether they should pay tribute to Cæsar or not? he did not aske them, whether there were any Statute against it, nor advise them to defer their payment till the people should agree upon it: he only looked upon the Superscription of the money, and told them to whom it was due; and his practice was answerable to it, when he chose rather to fish for money, and to be at the expense of a miracle to pay his taxes, than to offend the higher powers. And that he might teach submission to the worst of Kings, he acknowledges even Pilates power to be of God; this I am sure was the Judgment of Christ, and the former of one who liv'd long before Antichrist. Our blessed Saviour obey'd unto the death, under the reigne of Tiberius, and his disciples under Nero, Claudius and Caligula. And when Julian from Christianity fell to flatt paganism, you shall find the Christians whom he loaded with persecutions, not entring into any rebellious Associations, but fitting their neckes to his Toake, and teaching one another postures, how they might stand fairest for the stroake of death: and that, not because they could not helpe themselves (for the greatest part of his army were then Christians) but because they were convinc'd, that no man could become a Traytor, who had any relique of grace in him; and that he who shakes of this sacred bond of obedience, hath first resigned heaven and made shipwracke of faith and a good conscience. He who faltreth in his allegiance to the King the Deputy, does manifestly revolt from God the Deputer. If the King oppresse his subjects, 'tis the abusing of that powre which is in him, which is to be reserv'd for a divine judgment; but if the people take up Armes, 'tis an usurping of that power which belongs not to them, an Act of injustice against God, an invading the right and prerogative of heaven, and a leav-ying war against Gods ordinance; which ceases not to be sacred when 'tis wickedly employed; and for this, God hath appointed the King to punish them, and not to beare the Sword in vaine. And he tooke the Kingdom from Saul, not for being too tyrannical to his subjects, but for being too mercifull to his Enemies, in sparing Agag; Let all Crown'd heads take that for a warning.

And yet this was no rub at all in our home-bred rebels way, who had

E

neither

Deut 17:  
18.

Pro. 30:  
31.

Joh. 16.  
11.

neither *faith* enough to make them *true Christians*, nor yet *so much hypocrisy*, as to make them *plausibly seeme so*: (and yet they had *more* of that, than *did themselves or others good* too, and so have their *offspring*) for after they had *sworne subjection* to him and his Heires, in the *Oathes of supremacy and allegiance*, and in *another* which deserves to be named *no more* amongst us, being first *unlawfully taken*, and after, more *unlawfully kept* by too many, after all the *complicated Protestations* of the sincerity of their intentions to him, they *perfidiously destroyd* him; Judas was just such another *Saint* as they, and much of their *complexion and perswasion*. There was not a *Petition*, not a *Message*, not a *declaration* they ever sent him, in which they did not *oblige themselves by the faith of Christians* (they meant of *Devils*, who never keep their words but in malice) to have a *tender regard* for his *sacred person*, and to make him a *great and glorious King*; and yet they were never so good as their words, till they first *platted him a Crown of thornes*, and then made his way to a *Crown of Eternal glory*: one would think, they still had such another *under the anvil*, for his *Son*. How much *respect* soever they acknowledged to be *due*, they never *payd him any*: unless like the *worshippers of Hermes*, they thought the *hurling stones at him* to be the best instance of their devotion. Their *Trojan-horses* which they sent him, were consecrated indeed to *Pallas without*, but lin'd with an ambush of *armed Enemies* within; and their *foule projects* the more horrid, for having such a *disguizing luster* perpetually put upon them. Was the *Parliament*, to which, they pretended such a zeale, to *bring him*, held at *Holmby-house*, or at *Carisbrooke-castle*? Was *S. James's*, the *High court of Justice*, or the *Scaffold* the *place* in which they meant to *debate with him*? Did ever men give themselves *the lye* so loudly, as these? Or did they ever meane (doe you thinke?) to *run the hazard* of being *honest*, whilst such *down-right knavery* as this would serve their turnes. Their wickedness was not *spun with so fine a thread*, but that it might be discovered; nor have they taught their *Children* to mend the matter. They had better have uied *no pretences* at all, for their disobedience, then such *frivolous* ones as they did: so easily was their *nakedness* betrayd *through their fig leaves*, when they thought they had sticht them together to the greatest advantage. We doe not now want sufficient evidence to prove that *Rebellion* may be in *Maskarade*, as well as *Papery*.

But



But *the Beast*, which hath two *hoales* to his den, can stop or open either, as the weather fits, and they commenc'd their quarrel so cunningly, that as their *interested zeale* taught them to *clip the King in sinder* by a *State distinction* separating his person from his power; so that they might the better *disguise* their more dangerous secret, they made *the specious pretence* of fighting against his *Evill Councillers*, to stalke before it. And who would not willingly offer himself a *Sacrifice* to so good a cause? who would not lift up his hand against them who *intend any Evill to my Lord the King*, either in his person or Government; if his *sacred life* be in danger, all good subjects will *hazard theirs* to save it. These were those words of *enchantment*, by which the *unthinking people* were so unusually entic'd into their own Thralldom, and a great part of that *dismal spell*, which rais'd the *Spirit of discord*, to walke so long among them; and I pray God he be not conjur'd again by the same methods.

But alas how soone was *this Maske of hypocrisy* layd aside, and the face of their darke designe overspread with a *Rebellious leprosy*? How soone was *Iacobs voyce* betrayd by the palpable roughness of *Esau's hands*? Was there *any one motive* by which they were induc'd to fight, made good? and which I pray of his *Evill Councillers*, when they had Him in their power, did they labour to destroy, unless they tooke his *Good Conscience* for one?

But when *faction* hath bent her bow, she never wants some *Bolts* to shoote; they who resolve to *pick quarrels*, know at least, how to *feigne suspicions* and jealousies, and upon no better foundation than this did they raise the quarrel: so that the *Kings Reall wrong* was to joyne battle with their *weake surmizes*; for the *Injury and invasion*, of which they complaind, was only *contingent and conjectural*; a Plot wrapt up in the wombe of some *darke Cabinet Councils*, which engag'd them by a *Preventive and Anticipating war*, to take up Armes against the King, not because *he was*, but because he possibly *might be a Tyrant*: which that they might the better induce the *credulous rable* to beleive; they dealt with their minds, as *melancholy men* use to doe with the *clouds*, rais'd monstrous formes and shapes to fright them, where no feare was, as *time* (the best interpreter of mens intentions) did *convince us*. By such *black Arts* did they raise up those *turbulent Spirits*,



which they would afterwards, have been glad they could have *conjured down* again; but *armed Petitioners* were not so easily *disbanded* as lifted.

Their *security* consisted in *fearing the people*, who are a sort of *timorous Deare*, and as wild as buckes, whose *heads* when they are once *fly-blown* with the buzzes of suspicion, the *Vermin* multiply exceedingly and *one jealousy* begets *another*. Many were the *birds of pray* which they *threw of* from their fists, to devour his reputation; (the same which now fly at *his Sons*, our *Gracious Sovereign*) the *place* of whose breeding was so well known, that they might have venturd to have floun them *without varvels*, for their *owners* might have been found in *S. Stevens Chappel*, without the help of a *cunning man*. Lord, what weake, groundlesse and *improbable conjectures* did they raise, of the *Kings adherence to the Church of Rome*? and how many such *bastard creatures* of their own corrupt fancies did they *lay to his charge*? as if it had been part of their *Religion* to *revile him*: whereas if they would have spoke *their conscience* and not *their spleen*, they must needs acknowledge, that, He had *done more* for the *suppression of Popery*, than any *Prince* before him. Witnesse his answer to the *Parliament* held at *OXON* in the *first year* of his reigne, concerning the suppression of Popery *A. D. 1625*. To the Petition of the Third Parliament *A. D. 1628*. and his *Proclamation*, in farther perfluance of it 3. *Aug. An. Reg. quarto*. Witnesse his *Confirmation* of the *third Canon* made in the convocation *A. D. 1640*. for suppressing of the growth of Popery. Witnesse his *Protestation* which he made neare *Wellington*, in the county of Stafford 19. Septemb: 1642. Whereby he ingaged himselfe in the presence of Almighty God, to live and dye (as he did) in the true Protestant Religion, as it stood in its beauty in the happy dayes of *Q. Elizabeth*, without any connivance at Popery, and to the utmost of his power defend and maintain it: Witnesse his *confirmation* of that his *sincerity*, before his receiving of the holy Eucharist at *Christ-Church in OXON* *A. D. 1643*, and his Latine Declaration of it to all forreigne Churches in May, 1644: and his *conference* with the *Marquess of Worcester* at *Ragland Castle*, *A. D. 1645*. And yet for all this, the *Popular Maxime* prevail'd, That, *the King was not to be trusted*; and so 'twas *his*, 'tis *his Sons* and the misery of the *best Princes*, when they  
doe



doe well, to be evil spoken of; Our Saviour himself was crown'd with reproaches as well as thornes, and if these things were done in the green tree, what shall be done in the dry? No wonder if they whet their Tongues like a sword, and shoote for their arrows such bitter words as these against the King, who was so upright in his heart. Psl. 64: 3.  
Psl. 11. 2.

Their Antimonarchical Spirits had fill'd them so brimfull of gall and venome against the Crown, that it was not strange, their mouths should run over, with such *poysen of Aspes*, against the person of the King. Alas they sett their witts on tenter-hookes, to find out matter of accusation, prying into every corner for an *imputation* whereby they might with some colour bespatter him and lay his honour in the dust, making it their business to load him with dirt before the people, because they hated to see him cleane, and why did they hate him but because they had abused him? *Naturale est odisse, quem laeseris*, and must heape injuries on whom they had wrong'd, that the latter might adde some countenance to the former. And this was that *scale of degrees*, by which they ascended to his Murder, as the Jewes did to S. Stephens. *Nemo repente fuit turpissimus*, first they disputed with him: (so they did with the Royal Martyr, about Prerogative and Property) then they despised him, and at last they destroyed him; they begun with arguments and concluded with stones: some few perhaps there were to pitty, but none to protect him: And such was their matchless malice to our Martyr'd Sovereign, whom they destroyd by peecè meale as if they had intended, not to cutt off but to unravel the thread of his life. God send his Son our Gracious Sovereign, fewer Enemies and more Friends, than his Father, and us, no more such fatal dayes, as this in our Kalendar. They stript him in his own person, of all the usual comforts of his life, burying him alive, among Seas and Rocks, hunting him as a partridge on the mountains in continual danger, hurrying him to and fro from one prison to another, and thereby depriving him of his natural liberty as he was a man; of the Society of his Loyal and Dearest consort, as he was an Husband; of the conversation of his Children, as he was a Father; of the attendance of his Servants, as he was a Master; of his Chaplains, as he was a Christian, of his faithfull Counsellors when he most needed and desired them; of his Crown, Sword and Scepter, even of all his Royal Prerogatives, as he was a King, *Et quid plus velit ira?* They

depriv'd him of *all comforts* which he could possibly misse, but that of a *good conscience*, which was out of their reach, (*afflictions so sharpe* that *no patience* but *his* could have conquer'd them) carrying Swords in *their moutbes* against his reputation, as well as in *their hands* against his person & all who durst be guilty of so much Loyalty as to attend or assist him, plundering him of all enjoyments, which might make *life valuable* for a blessing, and then to complete those calamities into which the *Elder faction* had thus accursedly plung'd him, the *Younger* proceeded on this *dismal day*, to the utmost essay of malice, they *murderd him*.

This ended *his* Passion, this continued *ours*, till Our *Sovereigns miraculous Restauration*, and that especially considering with how *much* heate and boldness and with how *little remorse* they did it, not ruining him by *accident* and besides their intention, but with *propensed malice*. It was *no fault* nor *vertue* of theirs, that their *bullets* did not dispatch him before in the battle, if Providence had not to a miracle secured him, he had fallen long before by their Swords, but seeing that would not doe, they tooke farther council and resolv'd at last upon that *horrid*, that *bold* and *insolent sin*, which we are now met as becomes us, to *lament*; and indeed *we* have the more cause to *lament it*, because *they did not*, but with an *inhumane delight* and ostentation *prided* themselves in the performance of it, and though *a deed of the greatest darknes*, the foulest of crimes, yet so strangely were their *consciencs* stupified, that they committed it *presumptuously* with an unheard of *impudence*, at *noone day*, in the sight of the Sun, without any care to cover the *conspicuous markes* of their own shame. *Faux* would have smotherd it in a *darke Lanthorne*, and hatch'd that *plot* in a *Cellar* which they brought forth upon an *open stage*. Nay they made the *Place of his Royalty* the *Seate of his Execution*, they conducted him through *his greatest roome of State* to that *bloudy Theatre of inhumanity*, and murderd him on a *Scaffold before the gates of his own Royal Palace*: so far did the Devil prevaile with the *Ambitious humour* of those *irreligious miscreants* to drive on such *prodigious* and preposterous purposes.

Nay *so hot* was their *Zeale*, and so *cold* their *charity*, that he must dye the *third day* after his Sentence; a *short time* for a King to *set his house in order*, and to take his leave of three Kingdomes; and a shorter  
for



for so *Notorious a sinner* (as they would have made the world beleive he was) to repent in. But persecutors are alwayes *in haste*, they will neither tary Gods nor the Kings leifure, *their feete are swift to shed bloud*, nor can they *sleep* till those that offend them *have slept the sleepe of death*.

Nay that which does yet more *inflame* and *aggravate* their sin, extracting out of it the *quintessence of Villany*, is this, that *Justice it selfe* was courted in a complement to own it, and his *Judges* (who were also his profess'd Enemies, and persecutors) *cloath'd in Scarlet*, that the people might the more admire them; it was done with a *mock shew* of pretended Law, and the *bloud-thirsty Representatives* in-deavor'd to make their *fond admirers* believe, that they tooke council of none but of the *Holy Ghost*, for the management of this their *Successful treason*. Because none of the *sagittæ volantes*, those arrowes which for their *speedy Execution* are said to *fly by day*, did pierce them in their Villanyes, as they had done *Ananias* and *Saphyra*, who only liv'd to heare of their sins and immediatly to dye for them; some *unresolved men* of little loyalty and lesse Religion were temptred with *Cato* to question, and others with *Diagoras* to deny an over-ruling Providence, and to say as *Diogenes* did of *Harpalus* a notorious but prosperous thiefe, that it did *Testimonium adversus Deum dicere*, stand up as a *Witnesse* against the *allseeing eye* of Heaven, and they themselves gave out that *God owned their proceeding*, because *swift destruction* was not the immediat *catasrophe* of their disobedience, nor did God presently arise, to vindicate the *Kings injur'd innocence*. Psl. 91: 5.

They would have made men beleive that they could not follow their *Saviour* without *forsaking their Sovereign*, and that they were *inspir'd* to murder him; they first *seeke God*, and then they *find it expedient*, to *slay his Vicegerent*, which was *megiston Adikema*, the greatest villany, of which men have been guilty, for above 1600. years; and those who swam to their *desired haven*, in such a full *stream of Royal bloud*, deserve to be *stigmatized*, at least once a year, for such their *Prodigious and unparalleld enormities*. Cic. de nat Dei.

And yet the *grand actors* in this our *national Tragedy*, were all this while the *greatest pretenders* in the world to *Loyalty and Religion*; which set them up with such a *stocke of reputation*, that upon the bare *credit* there of they might run freely on the *score*, to the commission of such horrid crimes against both the King



Gen. 49:  
7.

and the people, and yet not have their names once *called to an account* for any injustice. But we have too much cause to say of the *Spawn* of these *bloud-suckers*, as *Jacob* did of *Simeon* and *Levi*, *curst be their Anger*, for it was *fierce* and their *wrath*, for it was *cruel*; I mean the *Worshippers* of that *Scythian Diana*, which was once *fed* with so many *inhumane sacrifices*, and to which, as to another *Molock*, so many *men of parts and piety*, of courage and loyalty (as well as *Children*) were *compeld to pass through the fire*. Not to swim along with the stream of their Rebellion, was present downing, *Crede, aut jugulum dabis* might have been their motto, considering how many *mens lives and fortunes* were sacrificed to their revenge and passion; there was *no need nor noyse* of *liberty of conscience* when that *Religion* was rampant. Now if these were *Saints*, who were *Scythians*? If these were the *Children of God*, which are the *sons of Belial*? if these were the *saylings of the righteous*, which are the *crimes of the wicked*? Let them *wipe their mouths* as cleare as they can, they were *taken bloody-handed*, and their treachery deserves to travel in a Proverb to the end of the world, till they can *wash either their hands or mouths in innocence* from this great transgression. Some of the more *moderate men* (if indeed there can be *any moderation* in Rebellion) perhaps if they had not found it easier to *lay on their bounds* than to *rate them of*, would have desisted sooner, but yet they remembred so much of their *practice of piety*, (I mean of *Machiavels instructions*) that they would neither stand, *so close to the King* (as well as they lov'd him) as to be *oppress'd with his ruine*, not yet *so far of*, but that when *his ruine* came, they might be able to *rise upon some parts* of it.

They pretended to *deserve* as well of the *Traytors and Usurpers*, then as they doe now of the *King*, and as *Godly* as they were, the *Crown and Church-lands*, were a *great Gain* to them; they thought it a *mortal sin* to rob either but not so much as a *venial one* to *buy the stollengoods*. But to think that any *reasons of mine*, or *convictions of their own*, should make them beleive, that *this sin might be layd to their charge*, were to entertain a better opinion of *their piety* and *my own partes*, than either of them deserve.

Never was any *Parricide* committed with *so high an hand*, as this, it was done by the joynt agreement and contrivance of the *two imps of rebellion*



*rebellion*, those *Bretheren in iniquity*, whom *faction coupled*, and *interest divided*: for they *strugled together* in the *wombe of ambition*, till the *elder* was indeed craftily *supplanted* by the *younger*, who carryed away the *long expeted fruites* of the others *plots and practices*.

This made them so *very busy* when the worke was over, to *shift off the guilt* of this execrable Act, from the *one* to the *other*, and whether of the *two Harlots* was indeed the true *Mother* of this *Monstrous birth*, you will best know by attempting to *divide it*. *Solomon* would have Judged it to belong to her who would rather *part with it all*, than accept of *halfe*, and then the *elder Brother* is the principal Murderer. Their case in short was this, The *One* granted *Commissions* to fight against the King, but yet they would be thought to have provided for *his personal safety*, in a parenthesis of faire words, they could not sleep in their beds for feare of the Kings being murdered, and the other judged it as lawfull to *behead* him. The *one* gave the *council* and the other the *stroke*. The *one* laid the *traine* and the *other* *fired* it. The *one* devoured the *prey* and the other gave a  *blessing* to it. The *one* carryed on the *Rebellion* in the 4. first Acts of the Tragedy, and the *other* were the bloody performers of the fifth. The *one sharpened the Axe* & the other *stroke* with it. The *one brought his Royal head to the block* and the other *sever'd it* from his shoulders. The *elder* of the *Twines bound his Father*, and the *Younger butcherd* him. The *one* first murdered the *King of Great Brittain*, the other the *person of Charles the first*, *Vel neutrum flammis ure, vel ure duos*, they run at least *parcel guilty*, and both of them certainly *washed their hands in his blood*, how desirous soever they have been since to *wash them of it*: But to whether of the two, the *sin* is more properly chargable, I had rather, a better casuist would resolve them. Between them I am sure, they have brought the *greatest scandal* upon the *Protestant Religion* and the *English Nation* imaginable, making it as much the *Scorne and Reproach*, as before it was the *Envy and Glory of the World*.

*Pudet hæc opprobria nobis,*

*Et dici potuisse, & non potuisse refelli.*

God grant, *our posterity* may learne to be a *sham'd* of those actions, which have brought such an *obloquy and disgrace* upon us, as to make

us the sole object of *publick execrations* and curses.

And that especially considering, what a *vaste treasure* they squandered away, to purchase *his destruction*, who was the chiefe instrument of *their preservation*. and in fine their *own destruction* too, for *Quid tui si peream ego?* What became of the *Peerage*, when *Prelacy* and *Kingship* were run down? Then was a time when *Actæon-like* they were worried by *their own bounds*, till they had learned that, *Nemo gratis malus est*, that they had bought their iniquity at a deare rate; and better they had *never been borne*, than that the *guilt* of their iniquity should lye so heavy upon them, and the *punishment* devolve, as it did, upon so many thousands besides them.

But like *blind Sampson*, so they gratified their own *revenge*, they were utterly regardlesse *how many they destroyd*, in plucking down the glorious fabricke of Church and State about their eares. *No calling* drank so deep of this *bitter cup*, in that unnatural war as *ours*, the *States losse* was not to be *express'd*, but the *Churches* not to be *imagined*: for our *Priviledges and revenues* were not only taken from us, by those *Jewes*, who would have *Crucified Christ himself* (as they did his *Vicegerent*) to get his *garments*, but our office it self lay a bleeding, and was drawing to its last gaspe, if a *miracle of Providence*, had not sent us *such a Sovereign*, such a *Nursing Father*, as God hath now blessed us with, to revive it.

Now if when so many *frightfull circumstances* meet together, to wring tears from our eyes, the *resentment* of such an *inconceivable losse*, do not engage us in a serious lamentation, and if our sobbs do not grave the *remembrance* of our *Martyr'd Sovereign* in our hearts, in *Characters as great*, as was the *crime of His Murderers* we are more insensible of *Gods dealings*, and our *own demerits*, then becomes us.

There were more *Judasses* then one, who *Sin'd in betraying this Innocent blood*. I wish they had learn'd so much *ingenuity* from him as to confesse it, and so much *wisdom* from Gods long suffering, as to see it betimes, not dreaming that, a *general guiltiness* will amount to *innocence in Heaven* as it does sometimes on earth. I shall deserve your *pardon*, if I value your *Soules*, which cost the *bloud of Christ* at more then a words speaking, There being no flatterie so Fatal, as that of the *Physician* and the *Divine*. I shall esteem your *amendment* so much above your *favour*, as to have more respect to your *happines*, then  
to



to suffer you to live any longer in a *mistaken opinion* of your own innocence, even as to this crime. And what I speake in this place, will I hope, be the better taken, because 'tis out of a *desire to convince all*, and not to *shame any of you*; unless I thame *some few by accident*, in refusing the glory of true Repentance: for I am fully perswaded that the *major part of you* are already satisfied that you can never be *sensible enough, nor repent too much* of this sin.

Let us therefore, not any longer *inveigh* against those *notorious villanes*, whose faults are written in their fore-heads, but come by a *particular scrutiny* to enquire into *our selves*, whither we can plead *not guilty* to that crime, for which we have heard them indited; and shall not rather be forc'd to say with *Aeneas*

*Et quorum pars magna fui.*

That we have a *great share* in this iniquity.

There is no beguiling of the pangs of our own consciences.

*Heret lateri lethalis arundo.*

Our *guilt* will stick *as close to us* as *Deianiras* poysoned shirt did to *Hercules*. Let us therefore *have mercy* on our soules, and not be so *desperatly foolish*, as to flatter them unto destruction.

'Twas the *wickednesse of our Sodome*, which provoked God to *send his Angel*, to fetch that *righteous Lot* from among us; and had we kept *Gods Commandements* better, we might have kept *his Vicegerent* longer: who like an *abused mercy*, was in great Justice, taken from us, upon which we may use the Prophets language, *And he hath confirmed* Dan. 9. *his words which he spake against us, and against our Judges that* 12. *Judged us, by bringing upon us a great plague, for under the whole Heaven hath not been the like, that hath been brought upon our Hieru-* Dan. 9. 7. *salem. O Lord righteousness belongeth unto thee, and to us open shame, as appears this day. Had wee not lull'd our selves asleep in the bosome of those vices, to which our soules were so affectionatly wedded, but writt them a bill of divorce, and not suffered them to come any more under our roofes, God would never have visited us with so severe a chastisement; But let the burn'd Children dread the fire, for if ye doe wickedly, yow shall be destroyed both you and your King, and if we say* 1. Sam. 12. 25. *that we did not and do not so still, we deceive our selves.*

But I doubt *this Sin* may be layed to some of *your charges* much nearer then so, who might be partakers of it, some of these following wayes.

1. By *Consent and approbation*, or *taking pleasure* in them who did it. Thus, if *many* people by *joynt consent* sitt upon a man and Kill him, though *one* only give him the deadly wound, yet they *all* are guilty of the murder, because they *all intended* it, *did something* towards it: for *their number* was the cause of *his terror*, and of the abatement of his courage, and an occasion to make him despair of defending himselfe, and by consequence *that terror* was the cause of his receiving his wounds, and the *wounds* the cause of his death, and so *their malice* is to be *judged equal* by their conjunct attempt. Thus *Saul* was guilty of *St. Stephens death*; Thus *thousands* were of Our Sovereign's; even as many as ever *drew their swords*, nay as ever *opened their mouths or purses* against him.

2. By *Council and Advice*, for *Qui monet quasi adjuvat*; so *Ca-*  
John 11 : *japhas* had a hand in the blood of our Crucified Saviour; so as many  
49. as *instigated, encouraged*, or *abetted the rebellion*, had, in the blood of our Martyr'd Sovereigne.

3. By appoyntment and command, so *Pharoah* and *Herod* slew the *Infants*; so *David, Uriah*; so these *infernal Judges* did the King.

4. By *Commending, Applauding, Defending, or Excusing the murder*, for woe be to them who call's evil good, who put light for darkness and sweet for bitter.

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5. By *partaking with his murderers*, in the fruites of their Villanies; and so all *sequestrators, committee-men* and *purbasers* of the *Crown or Church lands* were guilty.

6. By *concealing the treason* when it was hatching; for as good lay thy hand on the *Lords* anoynted as lay thy hand on thy mouth and con- ceale the treason, so foule a thing is it to beare the voyce of *conspi- racy* and not to utter it: and yet 'tis hard in our dayes to avoyd the hearing of it almost in all places.

7. By *unseasonable silence*, and neglect of the Christian duty of re- prehension. *Qui non vetat peccare, cum potest, jubet*, He who is *unactive* for the King does *passively rebel* against him; and he bids who does not *forbid* such outrages and violences to be committed against the *Father of his Country*. The mischief intended by a Soul-  
dier.



dier against Cræsus , gave his Son a tongue , who never spoke before , to cry out *anthrope me kteine Chreson* , man kill not Chræsus.

Now according to the *degrees of your will and choice* , and the *tendency of your affections* to this *disasterous event* , will your own *Consciences* be best able to measure out your fearful expectations; which I the rather *council* you to doe, because men may *dye an Eternal death*, for that , upon which, our *most indulgent Sovereign* hath not thought fitt, to *infiict a temporal*. Men may be *damn'd* for those *very sins* , which are *pardond* by an *Act of Oblivion* ; the authority of the *King of Heaven* , being above any *Act of Parliament*.

Some thousands, I believe, there were, both in your Kingdom and Ours , in the *diminution of whose guilt*, we may truly say, that *through ignorance they did it* , and that their crime lay more in *their heads* than in *their heartes* , and what *they did* , was , rather by the *instigation* of others, than any *inclination* of their own; being *drawn into it* by those *jugling impostors* , who upon the receipte of other mens livings , sealed and deliverd up their *own consciences* to the Rebels service and pay'd them with the *interest of as many more* as they could seduce.

Examine your consciences therefore, whether you did not perceive some *reluctancy* then , for those *grand impieties* , into which you were inveagled, *some remorse* for them since ? And doe you not by so much the more *abominate and detest the seducers* , by how much the more they had *deluded* both your reason & conscience? Dare you not *remember your Rebellious engagements* without displeasure? If not , though you at first *entred into a compliance* , even at the *gate of Zeale*, yet you have some reason to hope, that *God will not lay this sin to your charge* ; But hearken to the *Kings own prayer* for you, which was , „ that God „ would bury this and all other their sins in his grave , that they might „ never rise up again to work their *desperation* in this world or their „ *damnation* in the next - - That when God makes inquisition for „ blood , he would sprinkle your polluted yet penitent soules with the „ blood of his Son, that his destroying Angel might passe you over : for „ sayes the *Royal Martyr* , As I doubt not but my blood will cry for „ vengeance to Heaven, so I beseech God , not to powre out his wrath „ upon the *generality of the people* who have either *deserted me* or in- „ gaged against me, through the *artifice and hypocrisy of their leaders*. „ --- That my temporal death unjustly inflicted by them may not be

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*Repentance* is above *halfe way to innocence* , it changes *the person*  
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And let us *repay with interest* that Obedience to *the Son* , which  
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F I N I S.



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